

THE
Day-spring
OF COMFORT.

A Sermon preached
before the Lord Maior
and Aldermen of London
on Sunday the 6. of Ianuary,
Anno 1610. being also
the Feast of the
Epiphanie.

By JAMES SPEGHT,
Bachelor in Diuinity.

¶ *Rab. Ios.*

בלמעשיו יחיו לשם שמים

L O N D O N

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Day-Spring

OF COMFORT
A Sermon preached
before the Lord Mayor

and Aldermen of London
on Sunday the 6th of January
1700: being also
the first of the
Epiphany.

By JAMES SPENCER,
Rector of St. Dunstons.

Printed by W. T. ...

LONDON
Printed by John Hall,
1700.



TO
THE RIGHT
WORSHIPFULL
Sir Baptiste Hicks,
Knight, the Lady *Elisa-*
beth his Wife, and to their
vertuous of-spring, Grace and
peace by Christ in this world,
and glorie with Christ
in the world
to come,



THE true know-
ledge of *Messias*
the Lord and

9 3

Soue-

The Epistle

Soueraigne, conqueror of
Satan, and dissoluer of Sa-
tans workes by death, so
proclaymed in Paradise,
and so by an Angel at his
birth, as it is the summe
of the Gospels doctrine, so
ought it to be bolden of all,
that loue their soules eter-
nall safetie, the Wisedome,
which attained in posses-
sion makes the attay-
ners shine at length as the
brightnesse of the Firmam-
ent, yea, euerlastingly
so shine in Gods glorious
Kingdome. Without this,
all worldly wit and wise-
dome

Dedicatory.

dome of man, though much
admired, desired, and ho-
noured, is meere follie, and
worſe then ſo enimitie a-
gainſt God. So conceived
the Doct̃or of the Gentiles
of the one and the other;
which conceipt as it drew
from him that *væ mihi,* 1. Cor. 9. 16.
ſi non euangelizaucro,
ſo bath it beene to me euer
ſince a Preacher (though
of all other moſt unwor-
thie that high and waigh-
tie funct̃ion) motiue pre-
uaileing for my chiefe en-
deuour to know and make
knowne redemption by
J 4 Chriſt,

The Epistle

Christ, how G O D in
Christ reconciled the
world to himselfe, the
world otherwayes in high
displeasure with the King
of heauen. This Sermon
subsequent, a Sermon in
the aforesayd kinde, some
yeares agoe at my honou-
rable Lords immediate ap-
poyntment by me preached,
by some of good sort ear-
nestly desired, and but late-
ly, after a grieuous and
long languishing maladie,
vpon recoverie of some
strength ruminated and
rudely digested, haue I
presumed

Dedicatory.

presumed to dedicate to
your selues, and that paire
of elect Ladies, whome I
much respect and reue-
rence, as those, to whome
I rest assured the wisdom
of Christ crucified is and
ever shall be holden in pre-
cious regard. This haue I
done Worshipfull Knight
and Ladie, to testifie the
hartie loue and like thank-
fulnesse I owe vnto your
selues, (hauing no other ex-
ternall meanes of demon-
strating my inward affec-
tion) for that continued
loue on your part, and vn-
deserued

The Epistle

deserued kindnesse to me-
wards (more like the kind-
nesse of Parents, then meere
friends) which euer since
my first comming to haue
Pastorall charge, where
God cast your lot of habi-
tation, and on your selues
a lot of many and great
blessings, hath not suffered
Eclypse, as usually with
many it fares, whose loue
to their Pastors though
hote at the first, yet quick-
ly comes to a chillnesse; not
so yours, but dayly increase
hath it gathered vnto this
very present. Publish your
fauours

Dedictory.

*fauours in part I may, to
the full I cannot, much lesse
make requiteall; this onely
I say, and say it in Sa-
muels words, God for-
bid, that I should sinne
against the Lord, and
cease to pray for you,
and yours.*

1.Sam. 12. 23

Your VVorships
in much duty bound,
James Speght.



ERRATA.

Page 3. line 4. for potuê it read potnêrit.

Page 35. margens for ךךך read ךךך

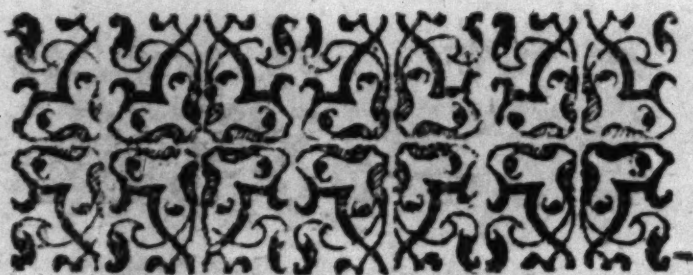
Page 48. wargent, the Hebrew words are
to be placed one before the other.

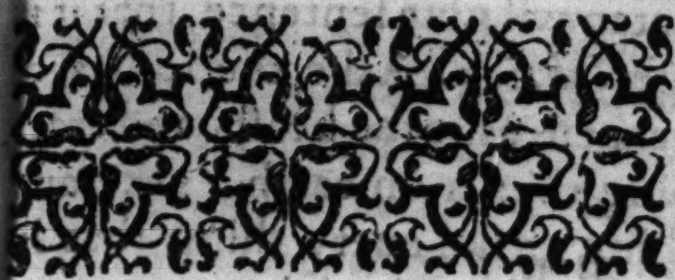
Ibid. line 2. for bis read it.

Page 51. line 19. for ך read ך׳.

Page 53. line 2. for ך׳ read ך׳׳.

Circumflexes ouer Greeke words omitted,
and accents amisse, wantine or mispla-
ced, gentle Reader beare with.





THE
Day-spring of
Comfort.

REVELAT. 22. 16.

*I am the roote, and the genera-
tion of DAVID, and the
bright morning starre.*



Among the varie-
tie of things preci-
ous in nature, wee
shall make inquisi-
tion to know which
is most precious, euery man, if
not desperate, or if not man, yet
A Satan

Satan wil giue sentence, that it is life. *Iob. 2. 4.* Aske the foules of heauen, aske the beasts and creeping things on earth, aske any thing, aske euery thing that liueth and mooueth in nature, and they all without exception of any by their continuall endeouour to preserue life passe the same censure : Which, vpon eleuation of our mindes to higher contemplation, requires iudgement, if wee bee endued with true wisdom vncorruptly to iudge, how much more precious that life is, and cannot but bee, with the losse of which, to gaine the whole world were no profit, but damage; and to recouer which being lost, heauen and earth are vtterly vnsufficient. *Psal. 49. 7, 8.*

Math. 16. 26.

Let Angels and men then giue vp verdict, whether there be not cause, iust cause, to set the highest estimate of preciousnesse on that, which is the true cause of all life,
life

life of nature, of grace, of glorie.
 Worthie therefore our inquirie
 it is to know this cause : *foelix,*
qui cognoscere potuerit, happie
 man hee, that can attaine rightly
 to know it, and knowne can at-
 taine it : and in very deede, It is
 Iesus Christ the Sonne of the
 liuing God : *Dat omnibus vitam,*
& halitum, It is hee, that giues to
 all life and breath ; these to all,
 because in him *all things consist.*
 Col. 1. 17. But, that more is, and
 incomparablie more worth then
 the life present, *God hath giuen vs*
eternall life, saith S. Iohn, *and this*
life is in his Sonne. 1. Iohn 5. 11.

”
 Math. 16. 16.

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That cause, that life, with the
 meanes of holding our soules in
 life, is the summe and subiect of
 this Text, a Scripture well besit-
 ting this time, and this place at
 this time, wherein wee celebrate
 the memoriall of a double *Epi-*
phanie, the manifestation of Christ
 by a starre to the Persian *Magoi*,

(4)

The day-spring

Μάγοι.
Φιλοσόφοι.
Porphy.
Παρά τοῖς
πέρσαις οἱ φέρει
τὸ θεῖον σφῆν,
καὶ τὴν θεοκ-
τονίαν, μάγοι
οὗτοι παρρησιάζονται.

Math.2.2. For *Magoi* among the
Persians, and *Philosophoi* among
the Grecians were all one, *Tul.*
lib.1.de divinatione, that is for the
former. Secondly, the manife-
station of light arising out of
darkenesse: nor meane I, in cre-
ation, though this day it so did,
but by Christs Resurrection,
which was carely, (*Iohn 20. 1.*)
implying him to be, as here he is
offered to be seene in my Text,
that is, *The bright morning starre.*



This

THis object, and of this Scripture the subject, presents itselfe three wayes considerable.

1. *Demonstratiuely in the Pronounne (I)*
2. *By an existing in the present (am)*
3. *What hee is, what by nature, what in person, and qualitie. By nature, 1. The roote, 2. The generation of Dauid. In person and qualitie, a star, the bright morning starre.*

יצו.

ישו.

הן פיצא.

תו יצו.

הן יצו.

¶ I am the roote, and generation of Dauid.



Eirst, to know whom this *Ego* (I) intends, no need of more ado, then to looke back to the two first words of this verse, *Ego Iesus* : but, to vnderstand the nature and qualitie of this
A 3
Iesus,

(6)

The day-spring

Iesus, it requireth more labour then so; a paines yet well wor-
thie our vndertakeing. For this
title [*Iesus*] caryeth in it a freeing
of *Adams* sonnes from euerlasting
torments, so many of them, and
euery such, as rightly know this
Iesus, belecue in him, and obey
him. *Iohn* 3. 36. & *Chapt.* 17. 3.

כשמו
בן-הרא

Of him may we say in *Abigails*
words, net in her sence, *Cishmo*
Cen hu, his name and nature ac-
cord: a Saviour he is in both, in
both a Saviour of man; which
no man hearing, but may present-
ly conceiue an implied state of
miserie in man, and of daunger
withour this Iesus, & that daun-
ger no lesse, nor lesse fearefull,
then the destruction of a creature
equall, and more then equall in
value with the whole world *ma-*
crocosmicall.

Psal. 8. 6.

A pitifull thing it is for such a
creature as man, man originally
created Emperour of the world,

to

to be in any miserie, and above
all miseries, miserie of the Soule,
a case experienced most lamen-
table. *The spirit of a man will su-*
staine his infirmities, but a wounded
spirit who can beare, saith Salomon
Prou. 18. 14? And yet in such
case to be destitute of counsaile
where and how to finde release,
this adds a weight, an intolerable
weight of miserie to the former.
Yea but though not at home, yet
if abroad there be counsaile and
direction from some other, it af-
fords comfort, some comfort.
But, not onely to finde no coun-
saile nor consolation from other,
and all other creatures, but not
so much as any to wish him well,
not any wellwiller of his release,
what can be imagined more to
make a man (if in such miserie to
be tearmed a man) a most lamen-
table spectacle on earth? And
yet *Abhica harishon chata,* (*Esay*
43. 27.) Our first fathers sinne

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wrapt himselfe, and in him all his
 posteritie in this most pitious,
 and yet vnpitied state of miserie;
 not pitied of his seducer; for then
 why his seducer, if he desired not
 to see, and reioyced not when he
 saw *Adams* miserie, the still con-
 tinued fruit of Satanicall seruice
 of sinne? not pitied of his (*origi-
 nally*) inferiour fellow creatures,
 nay hated of them all, (an hatred
 in part remaining to this present
 day) because to them all he had
 brought a losse of their lately en-
 joyed dignitie, and *an ataxian*, a
 disorder amongst them all, du-
 rable to the end of the world,
 and restauration longed for; not
 pitied of Gods celestially armies,
 nay they armed to reuenge the
 dishonour done by him to his
 and their glorious Creator; not
 pitied, no not pitied of God him-
 selfe in strictnesse of iustice, be-
 cause voluntarily without all
 constraint he had yeelded obe-
 dience

ataxian.

Rom. 8. 19.

dience to sinne, and by sinne defaced Gods image, a crime no lesse then *Lesa Maiestatis*, high treason against the King of Heauen, punishable with death, with eternall death. *Gen.2.17.*

And now what wanted to put man quite out of heart, and cast him into vtter despaire? yet, as said *Moses*, *Stand and see the salvation of the eternall*, mans extremitie being Gods oportunitie: for here Gods boundlesse mercie triumphing ouer iustice mooued him to pitie man, yea then to pitie him, when with farre greater reason it might be said, then of *Israels* case it was sayd, *none eye tooke pitie else*, none but his; his, for *Misericordiam volo* is Gods perpetuall rule; mercie he wil- leth, and willingly extends to distressed sinners humbled and contrite, of which yet no reason to be rendred, other then *Ci cha- phets chesed hu*, Because mercie is

Exod.14.14.

Ezek.16.5.

Matth.9.13.

is the thing he delights in.

Gen. 3. 15.

1. Cor. 15. 56.

This pitie, this superabounding mercie in the Father of mercies, found out a meanes for our first parents, and in them for our reliefe. And that was this Iesus directed vnto in this Text, as the conduit head of all true consolation. *Semen mulieris conteret caput serpētis*, there is the welspring of life, the death of Christ (that *blessed seede*) by which was brui- sed the old serpents head, that had the power of death the De- uill, *Heb. 2. 14.* and if his head, then his sting, his mortiferous sting, which is sinne; *The sting of death is sinne*, sayth the Apostle; *Sinne the antecedent*, Death the effect and consequent. And yet, *non facit malam mortem, nisi quod sequitur mortem*, It is that, that followes death, and nothing but that, which makes death daunge- rous: *Austin* so sayd, by *quod sequitur mortem*, intending the second

second death, eternall torments
of hellish paines being so tear-
med. *Reuel. 20. 6.* Against these,
and euery of these this Iesus cari-
eth a soueraigne remedie, Iesus
being a *Sanior*, whose sauing be-
gan (a most direct method to a
perfect cure) at the originall, at
sinne the very roote of all mis-
erie. *Thou shalt call his name Iesus,*
sayth an Angell to Ioseph; Iesus,
for hee shall saue his people from
their sinnes. Math. 1. 21. And it
from their sinnes, then no sinne is
there, that may be termed theirs,
be it by deriuation contracted,
as hereditarie in-bred corrupti-
ons; or sinne by action perpetra-
red, but hee, and hee alone is the
sauer from it. So beleueed; so
preached the Apostle *Peter; No*
name is there, sayth he, none other
name giuen vnder heauen, whereby
wee must bee saued, but the name
Iesus. Act. 4. 12.

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Whether *Peters* pretended suc-
cessor

Virgil. Aeneid.
lib. 6. Quin,
& supreme
&c.
Micb. 7. 18.

Esay 43. 25.
Iob 34. 31.

cessor (the Pope) bee herein of *Peters* beleeve, and a maintayner of the Primitive Churches faith, let them, whosoeuer they be, that without corruption of iudgement consider Iesuiticall assertions of the Popes plenarie power to acquit from sin, and to educe soules departed hence out of the scorching flames of an heathenish imagined Purgatorie by pardons, and idolatrous Masses *ad requiem*, iudge and giue sentence. *Who can forgine sinnes but God,* sayd the Scribes and Pharises, and truely so sayd? *Luke 5. 21 :* but therefore forgive sinnes God can, and so can none properly, none absolutely, but he; no, not Christ, no such authority and power had he, had he not been very God by nature, which he was, and so was prooued to bee by his forgiuing of sinnes as God, sayth reuerend *Beda.*

As for the Popes bringing of
 soules

soules out of Purgatorie, were there any such place, or had hee any such power, what meant *Salomon* saying, *In the place where the tree shall fall, shamiehu*, there shall it bee? Be it granted to be an allegorie, yet what is intended by it, no neede of other glosse, then *S. Gregories* words, *Qualis hinc quisque egreditur, talis in iudicio presentatur*: As euery man is, when he departs this life, right such is he presented before God in his iudgement. Yet may hereto be added that of *Saint Cyprian*, *Quando isthinc excessum fuerit, nullus iam locus pœnitentia est, nullus satisfactionis affectus, hic vita aut amittitur, aut tenetur*: When a man is once departed out of this life, there is thenceforth no place for repentance, no motion, no disposition of making satisfaction, heere (in this life) is life either lost, or layd hold on.

Fix we therefore our eyes and hope

Eccle. 11.3.

שם יתרו

*Greg. dial.
lib. 4. cap. 39.*

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*Contra Demet.
tract. 1.*

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Iohn 1. 29.

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עֲשֵׂה

Psal. 130. 7.

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hope on this Iesus, the perfect
 Sauour, the sole Sauour from
 sinne: *Eccè agnus Dei*, Loe he is
 that *Lambe of God*, which taketh
 away the sinne of the world. A Sa-
 uour? Yea *Ieshuang*, Salvation is
 his name, a name that affordes
 comfort, most sweet comfort a-
 gainst that professed aduersarie
 of our eternall safetie, Satan: a
 name, that makes good what
David affirmes, *With the Lord is*
mercie, and *with him great re-*
demption, and *he shall redeeme Is-*
rael from all his iniquities. Wee
 neede no more: for if from all,
 then is there none iniquitie par-
 doned, but by him; no iniquitie,
 but pardoned by him to such as
 repent and beleue on his name.
 He therefore it is, and he alone,
 that deliuers from the wrath to
 come. 1. *Thef.* 1. 10.

Iudg. 3. 9.

Of Sauours deliivering from
 mens rage wee reade not a few.
 Such were the *Iudges*, *Iehoshuas*
 successors:

successors : and a mercie in God it was, to rayse vp such Sauours, the like mercie alwayes holden praise-worthie in *Dauids* iudgement and practise through the *Psalmes*. But if the wrath of any man on earth be fearefull, and consequently deliuerance therefrom with heart and voyce to be extolled, then assuredly either the displeasure of a King, or else none. *The wrath of a King is like the roaring of a Lion*, sayth *Salomon*, a great King and Prophet. *Prou. 19. 12.*

By this then make an estimate, what is to be thought of the wrath to come, the fierce wrath of God Almighty ; in comparison whereof, no wrath is to be feared, as a greater then *Salomon* giueth vs to vnderstand. *Math. 10. 28.* For from an earthly kings wrath there may be an escape, either by flight, or suruiuing, or if by neither of these, yet may

inquir.
Exclamatio.

Psal. 130.3.

may a mitigation be procured by submission, or mediation. But Gods wrath is not bounded with place, not limited with time, nor matchable in weight and measure with things in compass of mans vnderstanding and sense. *Who knoweth the power of thy wrath (ô Lord) sayth Moses, Psal. 90. 11?* Nor is it appeascable by any meere creature, no nor all creatures in heauen and earth: all which considerations drew, and well might draw from the Prophet that *Ecphônēsis* of wonderment at mans wofull plight: *If thou, ô Iah, the eternall shalt strictly marke iniquities, sayth he, Lord, then who shall stand? Indeed who shall stand, who can stand in Gods sight, when he is angrie? Psal. 76. 7.*

Be not out of hart: from that boundlesse anger, from that endlesse wrath due to man, to sinfull man, it is, that this gracious Lord
Iesus

Iesus deliucrs, and deliucrs by
 sauing man from sinne, *Math. 1.*
21. So that now we finde an an-
 swere for the aforesayd *Mi iag-*
namodh, Who shall stand? That is
 to say, properly this Iesus, and
 through this Iesus those, *quibus*
dabitur, to whom it shal be giuen.
 And surely to those belongs that
dabitur, who receiue this Iesus, as
 God the Father offers to giue
 him, that is, the sole Sauour, the
 perfect Sauour: yet with per-
 formance of such condicions, as
 are in the Gospel annexed to this
Donation, the chiefe whereof is
 beliefe: *To them he gaue power to*
be sonnes of God, that belene in his
name. Iohn 1. 12.

We haue not yet done: for if
 the sauing, which this title cari-
 eth in it (but the meanes and ma-
 ner of bringing it about fall out
 considerable in the third poynt)
 did extend no farther then ta-
 king away of sinne, and deliue-
 ring

מי יעמד

Heb. 7. 25.

Gen. 22. v. 18.

Rom. 8. 17.

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ring from future wrath, though a mercie, yea a wondrous great mercie it were; yet not ynough to accomplish Gods *hitbbâracu*, his promise of blessednes to all families of the earth in *Abrahams* seed. But, to make perfect his sauing, and the saueds blessednesse, know ye, sayth S. Paul, that if we be sons, then also heires, ioynt heires with Christ, who is *καθεστὸς πάντων* (Heb. 1. 2.) the Lord and heire of all. Thus we see, and thus we leaue the faithfuls title to the Crowne, the vncorruptible Crowne of glory firme and good in *Messiahs* law, else were Saint Pauls title crackt, and his hope a cobweb, when he thus makes vp his reckoning, I haue finished my course, I haue kept the faith: henceforth is laid vp for me the crowne of righteousness, which the Lord the iust iudge shall giue me at that day.

2. Tim. 4. 7, 8.

J 2. E. 12.

¶ 2. *Eipw, I am.*

A Word this is of existing or being, and of being in the Present tense; implying, that what Iesus is, at all times he is *quoad Deum*, in Gods accompt; and therefore, that the faithfull in all ages might and may seeke for Iesus, and finde him then, yea then a Sauour. Nor meane I the time from and euer since the writing of this Reuelation alone, but *sic fuit ab initio*: So, without seeking (the greater his mercie) was he found of *Adam*, which, as it gaue way to his title of being a *lambe slaine from the beginning of the world*, so it preserues *Esays* forme of speech in the Pretertense, *Hee was wounded for our transgressions*, (*Esay 53. 5.*) free frō imputation of ouerreaching or mistaking. Nor keepes it his maner of speaking alone, but

Gen. 3. 15.

Reuel. 13. 8.

B 2

others

Rab. shell.
on Eſay 42.

Numb. 23. 19.

Εὐαγγέλιον
αἰσθησιον.

Heb. 13. 8.

Matb. 22. 32.

others of his ranke too: for ſayth
one of the Rabbies, *Euery prophe-
ticall tongue ſpeaketh of the future,
as of the preſent time.* The reaſon
is conceiued by the *Talmudiſts*
to be, becauſe Gods words and
deeds accord, are all one; *Habu
amar, velo iagnafeh? Hath he ſaid,
and ſhall he not doe it?* A conſtant
truth therefore of Gods promiſe,
and of the effect of his promiſe,
doth *Εἰμι*, this *am* carrie in it, cur-
rent through all ages, to make
good the Gospels being *an euer-
laſting Goſpel*: Reuel. 14. 6. Not to
inſiſt on this; ynough it is for vs
thus to beleeue, thus to hold
vpon Saint Pauls warrant, *Ieſus
Chriſt yeſterday, to day, and the
ſame for euer*: whereto adde
Chriſts argument, *God is the God
of Abraham, the God of Iſaac, and
the God of Iacob: God is not the
God of the dead, but of the lining;*
and we neede no more ſtrength
for force of reaſon, to batter the
popiſh

popish porch of *Limbus patrum*,
or receptacle imagined of soules
departed before Christs death:
which *Limbus*, the limmes of
Antichrist (*Iesuites* I meane of
Rhemes) hold to bee the same,
that *Abrahams bosome* intends,
and both in hell. Now verily a
wonder of the world it is, that
Lazarus should be in *Limbo*, and
Limbus should be in *Dinitis* * *ba-*
rathro, and yet true, that *Abra-*
ham affirmed, *now is he* (meaning
Lazarus) comforted, but thou art
tormented: Luke 16.2.

This is a note too deepe for
my reach, it is a flat discord, when
heard with *Bedaes* voyce and
Chrysostoms: for, *Sinus Abrahæ*
requies est beatorum pauperum,
quorum est regnum cælorum, quò
post hanc vitam recipiuntur, sayth
Beda: in our language thus, *Abra-*
hams bosome is the rest of the poore
blessed ones, to whom belongeth the
kingdome of heauen, whereinto af-

* Hell.

παραδείσις.
ὁδωσται.

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ter in this life they are receined. And
 a perfect cord (for an vnison) is
 this of Beda with Chrysostoms
 note, *Sinus Abraha Paradisus est,*
Abrahams bosome is Paradise;
 whereto his glosse on Christs
 words, *This day shalt thou be with*
me in Paradise being added, wee
 shall finde, that Paradise (and
 cōsequently, *Abrahams bosome*)
 intends heauen. *Attende celeri-*
tatem, sayth he, *à cruce in cœlos,*
à condemnatione in Paradisum :
See the speedie expedition Christ
made (meaning in accomplishing
 our redemption) *from the crosse*
into heauen, from condemnation
into Paradise. There the faithfull
 departed did rest, doe, and shall
 euer rest, seeing that *Vna est vete-*
rum ac nouorum patrum fides : The
 faith of the ancient fathers and pa-
 triarchs, and the faith of the fa-
 thers of later time, is one and the
 same, as sayth Gregorie on Eze-
 kiel. I haue done, and now as-
 cend

Luke 23. 43.

Greg. in Ez.
lib. 1. Hom. 16.

Ephe. 4. 5.

cend to an higher pitch, and matter of a more melodious straine.

3. *What Iesus is, what by nature, what in person and qualitie.*

He is the roote and generation of DAVID, and the bright morning starre. And this roote, this generation, this starre, make him the true Iesus, and the onely true Iesus.

First touching ^{is} ~~is~~ the roote; and somewhat of generation too, more anon.

HOW roote and generation haue beene vnderstood by Doctors of ancient time, Beda may serue for their prolocutor and reporter. *Geminam hinc persona sua naturam expressit, quod idem factor sit David secundum Diuinitatem, qui factus est ex semine David secundum carnem: A twofold*

I

Beda.

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cc nature of his person hath Christ
 cc here expressed, that he is the maker
 cc of David according to his Divini-
 cc tie, who was made of the seed of Da-
 cc uid according to his humanitie.
 Therefore, as Iesus is the roote,
 David is his generation; as Christ
 is the generation, David is his
 roote; yet with difference in the
 acception of *γινος* generation. For
 David is Christs generation, with
 respect had to Creation; Christ is
 Davids generation by participa-
 ting with Davids nature.

ἰσο.
 ΣΑΥΩΤΗΡ

Be it then, as needs it must be
 conceiued, that by *roote* and *ge-
 neration* are intended two na-
 tures, and both these make but
 one *ego*, one person, meeting in
 the glorious *star* here *Immanuel*,
 for the extirpation and rooting
 out of damnable *Arrianisme*,
 (though *fascis & ignis* were very
 meete arguments) let vs first, see-
 ing this booke carieth such title,
 ΣΑΥΩΤΗΡ, vncouer this roote, (a
 worke

worke well agreeing with this
 season) yet so farre onely, as the
Seraphims act of couering their
 faces be our rule, that wee keepe
 our selues in the bounds of *Moses*
 his Canon : *The secret things be-*
long to Iehouah our God, the things
reuealed pertaine to vs. So farre
 then, as we may, to vncouer, and
 no farther. It is agreed vpon by
 the best Criticks, that this booke
 of *Reuelations*, and the old Testa-
 ment, like the two *Cherubims* at-
 tending on the *Mercie-seate*, fix
 mutuall eye each on other. And
 no lesse truly may it be affirmed,
 that *Iauans* tongue, building for
 the new *Ierusalem*, is not fully
 vnderstood, nor can be, without
 help from *Hebers* language. For
 the purpose therefore in hand:
 that which is here יְהוֹשֻׁעַ , the roote
 of *Dauid*, is in *Esay* 11.1. *Shoresh*
Ishai, the roote of *Ishai*. And *Sho-*
resh is in signification and vse the
 originall, or primatiue word,
 whence

Esay 6.2.

Deut. 29.29.

”

”

Exod. 37.9.

יְהוֹשֻׁעַ

Iohn 1. 3.

*Lux naturalis
vsa rerum
naturalium.
Dorn. phys.*

Prov. 8. 22.

“ Creatures. In the beginning was
“ the word, and the word was with
“ God, and that word was God: All
“ things were made by it, &c. Iohn
1. 1. 2.

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whence all other in the old Testa-
ment are deriued; which, as a
light, brings vs to this poynt of
truth in *mysterie*, that this *roots* in
my Text is the *radical* word, and
original of all things created, from
which their beeing, to be expres-
sed by words and names, had it
deriuatiō. From this *radical* word
sprang first *post primam materiam*,
that, which is the life of the Crea-
ture, to wit, *light naturall*, G O D
said, *Let there be light. Gen. 1. 3.*
Afterwards were the seuerall crea-
tures formed by the same word,
Psal. 33. 6. Therefore is this an
essentiall word, *existing* before all
Creatures. In the beginning was
the word, and the word was with
God, and that word was God: All
things were made by it, &c. Iohn
1. 1. 2.

Wherefore, if to Create, agree
onely to *shaddai*, an infinite power,
(a truth vngaynesayable) and if
infinitenesse be alwayes and onely
proper

יהוה

proper to *Iehouah*, (which none can infringe) then is and must this *roote* be graunted to be God Almighty. The reason is, because *principium principiorum omnium*, he is the originall of all originals, the Creator of euery thing, and all things existing in nature.

True also it is, that he is the *sustainer* of them all in their *beeing*, and that no lesse, nay much more, then any *roote* is, then any can be sayd to susteine the tree. By him were all things created, which are in

Heb. 1. 3.

heauen, and which are on earth. καὶ αὐτὸς ὅτι πρὸ πάντων, and he is before all things, and in him all things consist. ἡμεῖς καὶ ἅπας ἡμεῖς ἐκ αὐτοῦ: for we are his kinde, his generation, as sayd *Aratus* the Greeke Poet, cited by *S. Paul*. Act. 17. 28.

Col. I. 16. 17.

Againe, this *roote* is found to be the Lord of *Dauid*; therefore a greater then *Dauid*. That he is Lord, and in that regard not γένος his generation, it is *Dauids* owne confession,

Math. 22. 45.

confession, *Psal. 110. 1.* So is it Christs allegation too against the vnbeleeuing *Jewes*, deniers of his *Deitie*. If *Dauid* call him *Lord*, sayth he of himselfe, how is he his *Sonne*? They knew not how. What woes followed against the *Jewes* for their not beleeuing this fundamentall truth, and *maxim* in *Diuinitie*, let them which reade the 23. of *Matthew*, vers. 13. &c. consider, and beware of *Arrianisme*, vnlesse they will incurre like dreadfull denunciation of curses.

Herm. Trism.
Virgil. Eglog.
 3. *Jouis omnia*
plena.

Thus haue we discovered this *roote* so farre, as to perceiue what *roote* it is; and that *roote* haue we found it to be, which spreads the whole world throughout. Doe not I fill heauen and earth, saith the eternall? *Iere. 23. v. 24.* Brieife indeed hath the discoverie been, but so of purpose. We will make proceeding, when one point more shall be recommended to you

you of obseruation, not to be forgotten, and that in another acception of *ρίζα*, the word *roote*. This it is: On the *roote* depends the firme standing and life of euery plant, of euery tree. Shall I then say, that this *roote* is the stay, the sure stay and vpholder of vs in faith and life? I may, I must: for had not Christ been *Iehouah* (such a supporting stay) vnlawfull had it been for any to depend on him for life and saluation. *Ieremies* curse is sufficient demonstration to confirme this, *Cursed be the man, that trusteth in man, Iere. 17.5.* Nor is there life of *grace*, but by radicall moisture from this *roote*, Christs alreadie proued *Deitie*, the fulnesse wherof dwelt in him *συμπληρως*, bodilie, *Col. 2.9.* And from which fulnesse, the fountaine of *grace* and *truth*, we deriue *grace*, *καὶ χάριν ἀπὸ χάριτος*, and *grace* for *grace*. *Pro hac gratia, qua ex fide viuimus, recepturi sumus*

Ioh. 1.16.

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Aust. in Ioh. 1.

sumus aliam, id est vitam eternam,
 sayth S. Austin: for this grace, by
 which we live through faith, we shal
 receiue another, to wit, life eternall.
 To this poynt S. Paul comes, tel-
 ling vs, that our life is hid *cum* *Christo*
 with Christ in God:
 But, when Christ, sayth he, which
 is our life, shall appeare, then shall
 we also appeare with him in glorie.
 The deriuing of both these, both
 life of grace, and life of glorie,
 rests on the medium, the rootes be-
 coming the generation of Da-
 uid; our next poynt in the con-
 sideration of his nature.

2

¶ To ync, Generation.

Phil. 2. 7.

Verse 6.

Hereby Primasius vnderstands
formam serui, quam pro nobis
assumpsit; which S. Paul affirms
 him to haue doone, He tooke on
 him sayth he, the forme of a ser-
 uant: which being considered
 with *in uocem* *serui* *factus*, his being in
 the

the forme of God, makes it a case most cleare, that the Sonne of God assumed our nature, though frayle, not vicious, *καὶ εἰς ἀμαρτίας* without all sinne he was, *Heb. 4. 15.* And *γένος*, generation, sayth *Gregorie*, sometime signifieth nature; sometime indeed, as heere; but not alwayes, and so it appeares here too. For *Dauid*, considered as the generation of this roote, did not take this rootes nature essentiallie.

The truth of Christs humane nature we are bound to stand on, and in defence of against all *Valentinian heretikes*, *Marcionites*, and *Apollinarists*, vnlesse we will (which God forbid we should) suffer the shakeing of true religion, and sauing health. For seeing Gods iustice must haue it course against man peccant, man sinning against God, from man must the staving of it needs arise; yet so, as by yeelding to the proceeding of

Gen. 2. 17.

Psal. 85. 10.

ששש

*ps 2.**John 1. 14.**2. Tim. 2. 8.*

of iustice according to law, else
no satisfaction, no full satisfacti-
on to be made. Wherefore, that
Gods iustice might take place
without barring of mercie, that
mercie might be shewed without
injurie to iustice, that mercie and
truth might meete, and that, by
a meane of shewing mercie, and
yet with the satisfying of iustice,
the wisdom of God made an
happie union of *isa*, this roote, and
ym, this generation, not by muta-
tion, not by conversion, not by
confusion, but by assumption of
the seed and true nature of *Da-
uid* that God might be answered
by his *Sonne*, and mans demerits
satisfied for by *Dauids sonne*.

This *mysterie*, that *shoresb*, that
verbum radicale, the roote of *Da-
uid* assumed the seede of *David*, as
it is in euerlasting record, so must
it be had in euerlasting remem-
brance, *Remember*, sayth the A-
postle, that *Iesus Christ was made*
of

of the seed of David: for herein,
 as affirmeth *Primasius*, *totius fidei*
summa consistit, ut in uno eodemq,
Christo perfecta Deitas, & vera
credatur humanitas; yea, herein
 consists the summe of all faith,
 that in one and the same Christ
 be beleueed to be perfect God-
 head, and true manhood. For fur-
 ther confirmation of the truth of
 his humanitie, might be produ-
 ced, as witnesses, his hunger and
 thirst, his wearyesse and sleepe,
 his sorrowes and death. But heare
 a Prophet speake; if that be not
 ynough, an Angell shall; if that
 serue not the turne, God himselfe
 will; against whom no exception
 can be taken. For the first, *shebet*,
The scepter or Tribe, sayth old *Ia-*
cob, shall not depart from *Iudah*,
 nor a *Lawgiver* from betweene his
 feete, till *Shiloh* come. *Shiloh*? that
 is, in Grammaticall proprietie,
 * *Embrio*; in intendment *Messiah*,
 sayth *Onkelus* in the *Chalde pa-*
 C raphrase:

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שֵׁשֶׁבֶת

* *ἔμβρυον.*
Infans utero
conclusus.

Psal. 110. 4.

Heb. 3. 1.

Esay 7. 14.

raphrase: so likewise doth Rabbi *Shelomoh Iarchi* vnderstand it. Touching the second, *Gabriel* an Angell told the blessed Virgin, that shee should conceive, and bring forth a sonne, and should call his name *Iesus*. Luke 1. 31. And for the third, *nishbang Iehouah*, The Eternal God sayd of him, sayd and bound that he sayd with an oath, Thou art a Priest for euer after the order of *Melchizedek*. But euery ἀρχιερεὺς *High Sacrificer*, (and so euery other Priest too) is taken frō among men, Heb. 5. 1. Therefore by good consequence Christ, the ἀρχιερεὺς, the high Priest of our profession, was and is very man, yea *Immanuel*, God and man.

That the roote of *Dauid* became *Dauids generation*, it is by this, I doubt not, clearely manifest: how he became so, not I, but an Angel shall make declaration: *The holy spirit shall come vpon thee, and the power*

power of the most high shall over-
shadow thee, sayth he to the Mo-
ther of our Lord. *Luke 1.35.* And
reason, that such should be his
conception, that he might be
αἴγιον, intirely holie, not tainted, not
stained at all with *Dauids* inbred
corruption. For (which is Christs
axiomatcall rule) that, which is
begotten of flesh, is flesh. *Iohn 3.6.*
Whereto adde *S. Paulus* *οὐκ ἔστιν ἐν σαρκί*,
his assertion, that flesh and blood
can not inherit the Kingdome of
God, that is, sinne being inherent,
as sayth *S. Austin*, and wee shall
both preserve Gods iustice, and
iustifie his mercie in his ordi-
nance, that it should be thus, that
the Roote of *Dauid* should be-
come the Generation of *Dauid*,
and his Generation free from all
sinfull corruption.

And now, as afore, looke wee
back to *Hebers* glosse, where we
finde for *γενεα* generation, the word
δὲρ, springing from a roote, that
C 2 signifieth

Psal. 51.5.

1. Cor. 15. 50.

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Psal. 119. 19.

Matth. 8. 20.

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signifieth to dwell, and to dwell as a stranger: in which is comprised the very condition of Christs life on earth. For this makes *Dauids* confession of himself to be a stranger on earth no lesse appliable to this generation of *David*: which condition he tooke on him, to make a comfortable change of our peregrine state heere, into a settled rest of perpetuitie at last. We haue no abiding citie here, but wee seeke one to come, sayeth the Apostle. *Heb. 13. 14.*

Yet we haue not the totall intended by *dōr*, nor indeed can we. *Doro*, his generation who shall declare? *Esay 53. 8.* Ineffable, vnutterable (for aboue all humane conceipt) was his becoming *Dauids* generation. Great is the mysterie of godlinesse; God is manifested in the flesh, sayth Saint Paul, *1. Tim. 3. 16.* Wonderfull to consider was his peregrination, whether we regard his intertaine-
ment:

ment: *He came to his owne, but his owne receiued him not.* Iohn 1. 11. Or whether we respect his dayly afflictions, which had (as *Υψος* also signifieth) their *spherical resolution*. Or whether we consider his temptations. *Math. 4. 3. 5. 8.* And, which is most of all, and least possible to be vttered, his perplexitie in all extremitie, so appearing by his mournfull complaint, *δελυπος, heauie, oh, wondrous heauie is my soule vnto death:* but chiefly, by his bloudie sweat, *Luke 22. 44.* All which put together make him, as *Esay* foretold, *a man of sorrowes, full of sorrowes;* and leaue his demaund, *Who shall declare his generation,* for affirmatiue resolution, vtterly vnanswerable.

By these therefore, and all of these gather and the sentence, whether *à quis enarrabit* may not be set on his loue, and that with greater reason, then the Iewes had to collect and conclude loue

Math. 26. 38.

Esay 53. 3.

Iohn 3. 16.

to *Lazarus*, from the teares he shed for him, *Iohn* 11. 36. Himselfe sayd, So God loued the world, that he gaue his onely begotten Sonne, that whosoener beleueth in him, may not perish, but haue life eternall. No lesse truely may we say too, *Sic filius Dei dilexit mundum*, So the Sonne of God loued the world, yea so, as to interpose himselfe *Mediator*, and to vnder-take a concluding of peace betwixt God his Father and mankinde, rebellious mankinde; and this, not by intreatie alone, nor friendship, but by course of law, satisfying to the vttermost whatsoever iustice could award him to doe or suffer.

This, if any thing may be so conceiued, is sufficient to demonstrate his loue to be a *sic dilexit*, and that no *dilexit*, no loue comes neere his; yea this, that *Radix*, the sonne of God, would become such a generation of *Dauid*, as to make

make himselfe a partie, nay the partie alone, in such a case, as wonder it is, that euer he would be seene in it, it was so foule a matter, so enormous a trespasse against God; being no lesse, then the disioining of the frame of nature; the defacing of Gods glorious image; the enimitie betwixt heauen and earth; the iarre and warre among all creatures. And yet the Sonne of God was not ashamed, nor vnwilling to be seene in it, and that, as if he had beene the doer of all this, *Esay* 53. 6. Nor was this iniustice in God, that by his permission it was thus, *Volenti non fit iniuria*: Hee that will become bayle for another, no wrong is there done him, if he answere, yea if he be compelled to answere the principals trespasse. *Why, and loe* (sayeth Christ) *I come to doe thy will o God*: Gods will in offering himselfe a *Sacrifice* for the finnes of

Psal. 40. 7.
Heb. 10. 9, 10.

the world he voluntarily did; ye see it was his owne offer, no matter vnder taken by compulsion.

The totall brings vs to *Dauids*
** moratur in lego: What shall I giue*
the Lord for all his benefits toward
me? What indeede; for (as sayth
S. Bernard) Si totum me debeo pro
me facto, quid addam iam & pro
refecto? If I owe my selfe, my
whole self, for my Creation, what
shall I now farther adde for my
Redemption? Surely, not any
thing can be resolved on, but
what S. Austin exhorts vnto; A-
ma amorem illius; Loue this his
loue. Loue deserues loue; His
deserues and requires loue. O
loue the Lord, sayth Dauid, all his
Saints. If no loue, then no Saints;
and yet no true loue, vnlesse
Saints. Yee, that loue the Lord,
see that yee hate euill. Psal. 97. 10.
Thus loue the Lord Iesus; and
verily great reason: for if any doe
not, fearefull is his condition. A-

nathema

* Demurrer.

Psal. 116. 13.

Ber. tract. de
diligendo Deo.

Psal. 31. 23.

nathema esto, yea, *Maranatha*:
Vnder the great, and no lesse
dreadfull sentence of Excommu-
nication stands euery one, that
loues him not, 1. *Cor.* 16. 22.

Thus farre haue we proceeded
to take a view of the extremes,
the top and bottome of *Iacobs*
ladder, the ladder of our ascen-
ding from earth to heauen. And
now see the meeting of these
ioyntly in one, the remedy for
Adams disioynting and bringing
all things out of frame by sinne.
For, how truly in nature, let Phy-
sicians *Spagericall*, and *Galenists*
agree as they will, or dissent: most
true it is in Diuinitie, that *Salus*,
(the *Soules health*) consists in v-
nitate, to make good Christs v-
nium necessarium. And (*obiter*) the
breach of vnitie, as it was perni-
cious in *Paradise*, so see I not,
how it can be safe, nor dangerous
in *Ierusalem*, Christs Church on
earth, so tearmed of *seeing peace*.

This

Gen. 28. 12.

Luke 10. 42.

𐤀𐤓𐤁𐤁
Mal. 4. 2.

This *unitas salutifera*, in the best acception for our health and life, falleth out considerable (as followeth in the Text) in this, that originall light, not caused, but causing, becomes fixt in the bodie of *Malachies shemesb*, that comfortable *Sunne*, which yet in *genere* (be it if ye will, in *genere David*) is first considerable as a *starre*, our next poynt of declaration, what Christ is.

¶ What Christ is Coniunctim
in person, that is, ὁ ὢν,
a *starre*.

Croll. prefat.
in Basil. Chym.

Here (to keepe within the lists of Saint Pauls *συνεχισμὸς τοῦ σωτηρίου*, Rom. 12. 3.) in a *starre* are two things obserued, 1. *Corpus externum*, the visible bodie. 2. *Astrum inuisibile*, that in it, thats inuisible, tearmed *Spiritus natura*. Touching the *starre* in this our Text, conceiue of it as a *starre firmamentall*

firmamentall none can, none will,
that remember how he is ^{in p̄sa},
the Roote of David. For in this
regard must euery starre yeeld
him *Iohn Baptists* ^{πρωτοβουλου}, his
acknowledgement of *Prioritie*.
Nay (that more is) before *Iob*
was, or *Adam* formed, the *starres*
of the *morning* (the *coelestiall* orbs,
say the *Hebrues*) praysed this
starre, *Iob. 38. 7.* Of which pray-
sing the *morning starre* carieth a
memoriall in it name, *hélél*, com-
ming of *hâlal*, to prayse. To which
office *David* incites all *starres*
coelestiall; intending to, we may
be sure, *starres Microcosmicall*,
Men. Prayse him *Sun* and *Moone*,
prayse him all ye *starres*, *Psal. 148.*
3. And the reason is found to be
(*vers. 5.*) *ci hut zinah*, because he
commaunded, and they were cre-
ated. Therefore it is plaine, that
starres are not eternall, as *Iustin*
Martyr prooues, to the refuta-
tion of *Aristotles* error. Glo-

Iohn 1. 15.

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rious

Gen. I. 16.

Theophil.

C
Pandora
and a.

rious Creatures are they all, yet different in their glorie, sayth the Apostle, 1. Cor. 15. 41. For though they be, as *Basil* tearmes them, Candlesticks & Lamps, the ymagined receivers and supposed Chariots of originall-created light; yet most glorious, for magnitude and brightnesse, is the ruler of the day, the *Sunne*, cause efficient of the day.

Tearmed it is by reducers of *Philosophie* to ancient *Hermetical* truth *Cor cæli*, because the receptacle of all powers of nature: and by *Heraclitus*, *Fons cælestis luminis*, in whose Globe *Natura media* residing, as some *Platonists* thinke, sends abroad his beames as a spirit, giuing (subordinately vnder this *starre*) to all things liuing on earth their life, sense, and motion: and verily priuation, vtter priuation of the *Sun*, would quickly prooue this most true. Candles may we very well terme

all

all *starres*, set vp to illustrate, so much as *starre-light* may, the glory of their Creator *Immanuel*; in whom these things, in an higher pitch of vnderstanding, and with greater, farre greater right & comfort fall out considerable.

In this *starre* then, the *starre* in my Text, are *analogicallie* two things remarkeable. 1. *Corpus externum*, *non* *visibile*; and visible too, whilst in the *Iewish Horizon*: *Oculi mei viderunt*, *Mine eyes*, sayth old *Simeon*, haue seene thy * *saluation*, Luke 2.30. ¶ 2. In it was *Spiritus nature* too, which he recommended on the Crosse vnto his Father, *Into thy hands* sayeth he, *I commend my spirit*, Luke 23.46. And by vertue of that *resignation*, may all faithfull doe the like at their end.

* *Christ.*

Thus wee see *Christ* a perfect *starre*, such as was *Adam* originally, that is, a perfect man, against *Eunomian Heretikes*, yet with

1. Cor. 15. 45.

πνευμα ζωοποι-
ον.

with this difference of glory on Christs part aboue *Adam* and all *starres*, that the first *Adam* was a *living soule*, the second *Adam* *Christ*, a *quickning spirit*: And therefore so tearmed, because of the *Deitie* resideing in him, the *Deitie* which properly giueth life. For the second *Adam* is ὁ κυριος ἡ ζωοποιος, the Lord from heauen, verse 47. Wherefore this *starre* is *Dominus astrorum*, the *soveraine*, & *supreme moouer* of all *starres*, on whom, as his *seruant*, we finde a *celestiall starre* attendant for the *Epiphanie*, the *manifestation* of the time and place of this *starres* arising. *Math. 2. 9.*

Of that arising was it foretold 1380 yeres before: *A starre shall come of Iacob, and a scepter shall rise of Israel, Numb. 24. 17.* That is, sayeth the *Chalde Paraphrase*, *A King shall rise of Iacob, and Messiah shall be anoynted of Israel.* Thus haue we found the *Messiah*,
and

and found him by a *starre*. See now his attributes and qualitie.

ἡ ἑστὴ λαμπρὴ, a bright shining
starre.

BRight he is indeede, and so
Beuer will bee: for ἀπαύλασμα τῆς
δόξης, the splendent brightnesse of
Gods glorie, replenisht with per-
fect light of wisdom Diuine,
cleare and pure from all deformi-
tie of inherent euill, holynesse his
birthright, and *quis ex vobis ar-
guet me de peccato* being the iust
challenge of his lifes integritie:
yea, the very receptacle of all
powers Diuine, and nature vn-
corrupt, the fountaine of all hea-
uenly light, the author of life
naturall, of grace, of glory may
this *starre* be tearmed, and iustly
so; for τὸ φῶς τῷ κόσμῳ, the light of
the world. And, that *lax superna-
turalis* is *vita spiritualis*, it is a
true rule in Diuinitie; on light
superna-

Heb. 1. 3.

Col. 2. 3.

Iohn 8. 46.

Iohn 8. 12.

Ephes. 5. 9.

* *ἡμέρας*.
Arias, Mont.

Reuel. 1. 16.

קדוש
שמש
Mal. 4. 2.

supernaturall life spirituall hath his dependance. Therefore, where as S. Paul sayth, *The fruit of the spirit is in all righteousness*, the *Siriac* reads it, *The fruit of light*, as if spirit and light were both one.

Adde to the premiffes * *ἡμέρας*, antelucane, or earely, the morning starre, and all put together giue vs to vnderstand, what starre Christ may be tearmed in specie; that is to say, the glorious Sunne; witnes his transfiguration. *Mat. 17. 2*: but *shemesh tzhedhakah*, the Sunne of righteousness. Sunne, therefore cause of a day, of Saint *Paulus* *ἡμέρας σωτηρίας*, day of saluation. *2. Cor. 6. 2*. And in this regard with very great right tearmed heere, the morning starre. Sunne of righteousness, therefore cause of such a day, as wherein his righteousness (the medium, the way to obteyne heauenly glory) may be scene, may be had: and

and all this brought about by the
zeale of the Lord of hosts. Esay 9.
7. Zeale? why, that doth this
Sunne cary in it toe: for *shemesh*
is as much as to say, *sham esh*, fire
is there, but *ignis*, or *zelus iusti-*
tiae, righteousness being the sub-
iect and matter for this fire, for
this zeale to worke on, as al-
wayes it stands with true zeale.
Indeede in Christ there was con-
tinuall fire, neuer going out, figu-
red in the Law, fire of burning
zeale to Godward, and of feruent
loue to mans saluation, which
brake out into a flame of per-
petuall obedience to the law of
God Almighty, the will of his
heauenly Father: *I doe alwayes*
those things, sayth he, *that please*
him: Iohn 8. 29.

Leuit. 6. 13.

That course this Sunne held,
till it lost it *astrum internum*, it
spirit and diuine light, lost it for
a time in his death, a heauie
spectacle to behold, witnesse the

D

Sunnes

Luce 23.45.

Psal. 40.6.
שלח

Sunnes hiding (as it were) of it face in the firmament. But heauie for vs had it been, if it had not been so, happy for vs, that it was so. For Christs fire, his fire of zeale (if I may thus speake) burnt himself for a *gnôlah*, an *holocaust*: and this, to purchase our peace, peace, because the perfecting of righteousness. God made him, that knew no sinne, saith the Apostle, to be sin for vs (that is, *sacrificium pro peccato*, a sacrifice for it, saith St. Austin) that we might be made the righteousness of God in him, 2. Cor. 5. 21. But that benefit of our being so made depends on his being (as aforelayd) the *Sunne* of righteousness, or, as here, the bright morning starre.

Rom. 4.25.

By his resurrection, that comfortable *Sunne-rising*, appeared he to be thus. *Traditus in mortem*, Delivered he was to death for our sinnes, and rose for our iustification. Yea for our iustification, if he
ours.

ours. For beeing *the head of the Church*, and *the Saniour of his body* by his obedience unto death, (whereof that hee was not conquered, but of it the conquerour, his resurrection was an vndoubted demonstration, and prooffe) he therein susteined the person of his whole body. *Omne, quod patitur ille, pro nobis est*: What he suffered for vs he suffered it. *All wee like sheepe haue gone astray, and the Lord hath laid on him the iniquitie of vs all*, sayth the Prophet, Esay 53.6. The righteousness therefore of the head is the righteousness of the body: which conclusion makes way for Saint Pauls exhortation, *in ὁσιν αὐτὸν ἔκλειον, Put yee on the Lord Iesus Christ*, ymplying, that he is the *βάσιμον λαμπρὸν καὶ καθαρὸν, the bright shining and pure garment*, Reuel. 19.8. See the truth hereof in a vision: A woman appeared clothed with the *Sunne*, that is, *Ecclesia Christo*

Eph. 5. 23.

Phil. 2. 8.

Austin.

1. Cor. 1. 30.

Rom. 13. 14.

Reuel. 12. 1.

induta, the Church clad with Christ, sayth *Primasius*. But, the putting on of Christ depends on our vnion with Christ; and yet no true vnion with him without his spirit: *If any haue not the spirit of Christ, the same is none of his, Rom.8.9.* Nor is that spirit ordinarily communicated to the sons of *Adam*, but by the beames of the *Sunne of righteousness*, the *Gospel* I meane, that word of faith: *Gal.3.2.* *Beda* therefore tels vs, that the woman is *Ecclesia Christi lumine cincta*, the Church enuironed with Christs light. Nor is here found any iarre with *Primasius* at all, but an illustration of the meanes of our hauing the spirit of Christ, of our vnion with Christ, and of being robed with his righteousness; whose title was of old, is and shall be, whilst he hath a Church on earth, *Iehouah tzidhkenu, the Lord our Righteousnesse, Ier.23.6.* That light did shine

shine in the *Jewes horizon* by the Prophets before *ἀνατολὴ ἡ ἡμέρα*, the day-spring from on high visited them. And for the manifestation of it, not to them alone, but to the whole world, Christ, (this *bright morning starre*) after his second arising, and ascending above all Celestiall Spheres, left *starres* (his Apostles I meane) in the world, but more clearly shining, then did the Prophets of old; and because so shining, therefore tearmed by him *ὁ ὥς τὸ αἶμα*, the light of the world. Yet was their light the same with the light of the Prophets, in which regard Peter, one *starre*, referres men to the Prophets light. Wee haue a most sure word of the Prophets, whereto yee doe well, that yee take heed, as vnto a light that shineth in an obscure place, untill the day dawne, and the day-starre arise in your hearts, 2.Pet.1.19.

Luke 1.70.78.

Matth. 5.14.

These *starres* (so finde we the

Reuel. 1. 20,

Pastors also of the leauen Churches of *Asia* expressly tearmed) after their course finished, became fixed *starres* in the leauen of heavens to shine in glorie, in vnconceiueable and endlesse glorie. Howbeit, the light, which they deriued from Christ the *Sunne of righteousness* remaines, and shall euer remaine in the world, in some place of the world or other so long as the *Sunne* and *Moone* endure, to wit, *Lux Euangelij*, the Gospels light, and that for the illuminating of the world *micro-cosmicall*, mankinde, and iustifying of the illuminated. By his knowledge, sayth the eternall, *shall my righteous servant iustifie many*, Esay 53. 11.

Reuel. 12. 1.

כתר תורה

Behold therefore farther, the woman aforesayd hath on her head a Crowne of twelue *starres*. In *pirke Aboth* I finde mentioned *Cether torah*, a crowne of the lawe. And wel may we say, that *Torath ham-*

ham-mashiah, the Gospel penned by the twelve Apostles is the *Cether*, the Crowne and glorie, (the chiefe Crowne and glorie in this world) of the spouse of Christ the Church. Therefore whatsoever pretended spouse, what Church soever hath not this *Crowne* on her head, her name may be *i-cabod*, without glorie, a fit name for the church of Rome. A woman that *Synagogue* must be graunted to be, she is so, *Reuel.* 17.3: but not *roabed* as Christs spouse with the *Sunne of righteousness*; no, palliard-like clad with a patched weede of her own handy-worke, the beggerly works of congruities, condignities, and supererrogation, sure I am, of superarrogancie, of pride intollerable. Nor are the temples of her head compassed with this *Crowne of twelve starres*. This? nay this no Crowne with her, vnlesse of wax, to receiue what

אי בברך

impression, forme, and glosse so-
euer it shall please the triple-
crowned head of the Pope,
(Christs pretended Vicar, but a
vicar of *Pilates* holinesse) to con-
ceine mee to set vpon it.

Reuel. 8. 10. 11.

A starre sometime, it is true,
the Bishop of *Rome* was, but cea-
sing to shine with the Apostles
light, pretend he his Sea how he
will to be Apostolike, he became
and remaines a starre Apostatical,
fallen from heauen, named *Aquidoc*,
Wormewood, so tearmed, because
making bitter the waters of life,
the sacred Scriptures, by his cor-
rupting of them, to the destru-
ction of millions of soules in *Ge-
hennas* flames.

Iohn 12. 36.

His wandring starres of Priests
and Iesuits charge vs to be reuol-
ters from the Church. Indeede,
if to beleeue in the light, and
follow the direction of Christ the
Sunne of righteousness, be to re-
uolt, then are wee Apostataes,
else

else not: but sure wee are, that they are *Cauda Draconis*, (the Prophet that speaketh lyes, he is the tayle, *Esay 9.15.*) which draw the third part of starres from heauen, yea those, that ought to shine in the Church as *starres*, they draw from heavenly doctrine and maners. *Reuel. 12.4.*

The dragons
tayle.

Dauid speakes of the heauens line gone out into all the earth; and *millehem eloquia* their words into the ends of the world, intending in mysterie the progresse & course of Euangelicall *starres*, to wit, the Apostles of Christ, for the manifesting of the Gospels light to the world. *Rom. 10. 18.*

מליחם
Psal. 19. 4.

A line too may the Popes Apostles be tearmed, but Eclyptick, through which there falleth out an eclypsing of the Sunne of righteousness. For whilst the Moone of their Church (vnder the Popish line and rule) is interposed

*Fides impli-
cita.**Act. 27. 20.*

terposed betwixt Christ & mens eyes, whom they teach to looke to the Romish Church, as their sole object, for all illumination and direction, how to belecue, and so to belecue as their Church belecues; the light of Christ, this morning *starre* and *Sunne* of righteousness is taken away from men, and kept vnder an vnknowne tongue, (vnknowne of the multitude and common people) to make all sure, least their Popish wicked pranks should be espied. Thus the *starre* false from heauen by his key of the bottomlesse pit lets out thence a smoke to the darkening of the *Sunne* and ayre. *Reuel. 9. 1. 2.*

In Saint *Pauls* voyage, when neyther *Sunne* nor *starre* in many dayes appeared, all hope of safetie was taken away. And can any, thinke yee, want the spirituall light of the *Sunne* of righteousness and his *starres*, with safetie

saſetie of their liues? Chriſt tels you nay. *Math. 15. 14.*

For our ſelues therefore, a mercie, a great mercie of God it is to vs, that the light of this glorious *Sunne*, the *Sonne of God*, ſhineth in our *Hemiſphere* vnto this day; *ô felices nimium*, happie men wee, wondrous happie, if wee reape the benefit of it, to become *Fily lucis & diei*, Children of light and of the day; moſt vnhappy, if wee doe not ſo. So much Chriſts monesfull ſpeech and mournesfull teares ouer *Ieruſalem* proclaymed, *Oh, if thou haſt knowne, even thou, at the leaſt in this thy day the things that belong to thy peace,* Luke 19. 42. what things made for their peace, he that beſt knew told them, told them that *beleeuing in the light, and walking in the light* were the way, *Iohn 12. 35, 36.* But the *Iewes* would not receiue inſtruction, for which
their

1. *Theſ. 5. 5.*

Apoſtropheſis.

their refusall, there came on them most fearefull destruction.

Παθήματα μαθήματα; Their woe is our warning, to make precious accompt of the *Gospel*, against the light whereof beware you shut not your eyes, no nor eclipse your selues of the light of it by interposing the earth, as couetous worldlings, Mammonists, and earthly minded doe, *Phil.* 3. 19. Now verily great reason there is, to take heed of such shutting of the light from you: for the hearts of such wretches God in his iust iudgement shuts vp in vnbeleefe, and themselves out of the glorie of his kingdome, *2. Thess.* 2. 10, 11, 12. This dreadful iudgement, I feare, rests on many amongst vs at this day, this our day, wherein full many wander in wayes of darkenes at noone-tide, and that in this Citie of *London*, the eye of the Land. Would to God you,
which

which are the eyes of the Citie,
(Gods *Elohim*, his Vicegerents
heere) would haue a watchfull
eye to looke to it: for the resor-
ting of not a few to idolatrous
Masse argues a fault, a grievous
fault, and defect of duety. Yea,
drawne are full many to Popery
by seducing Priests and Iesuites,
in whome the Pharises practise
falleth out true in reuolution,
*They compasse Sea and land to
make Profelytes, men of their pro-
fession*, and much they preuaile
in their mischieuous endeouour
that way.

How a stay of this Apostacie
can be made, vnlesse Magistrates
put life into Penall Lawes by due
execution, can not I conceiue:
for certainly branches wil spring,
and not cease to spring, vnlesse
there bee an eradication, and
plucking vp of the roote of this
mischiefe, the trayterous rabble
of Priests and Iesuits, which a-
gainst

Psal 82.6.

אלהים

Matth. 23. 15.

gainst all Law abound in our Nation.

Phil. 3 19.

** 4. Iacob. 5.*

Easie it is to discerie in another kinde many Peripatetiks too of the prince of darknes his schoole, and Sect, who walke in darknesse, in wayes that leade to vnter darkenesse, where is *weeping, wayling, and gnashing of teeth*; with which sort this Citie is pestered, each corner euaporating the stinke of filthie whoredomes and adulterie, your streets cloyed with loathsome drunkards passing without punishment according to the * Statute, all places abounding with wicked blasphemers, and vngodly liuers, but chiefly the skirts of this Citie, her filthinesse is in her skirts, as in *Ierusalem* it was of old, Lam. 1. 9. Now verily a wonder it is, a wonderfull mercie and patience in the Almighty, that the Citie is not consumed. Haue not the heauens and the earth manifestly

nifestly declared their detestation? Theirs, sayd I? nay Gods abhorring of these abominations? Else know not I, what the heauens becomming brasfe, and the earth yron, meane, *Deut. 28. 23.* Nor else wot I, what *debber*, the sensible word of Pestilence intends; To say nothing of the Sunne and Moones *othoth*, their signes by vnusuall multitude of Eclipses, and as little of fearefull inundations, and other iudgements externall among vs. *Dauid* sayd, *The Lord is knowne by executing iudgement*, his iudgements are to him a name, as is whatsoeuer thing else he is knowne by. Take heed then of taking it in vayne, the danger is vpon record, and great it is: *lo ienakkeh*, *The Lord will not hould him innocent that shall doe it*, *Exod. 20. 7.* How may the wrath of God be turned away? Thus; *When the iudgements*

דבר
vers. 21.

Gen. 1. 14.
אחת

Psal. 9. 16.

לא יבקח

ments of the Lord are in the earth, let the inhabitants of the world learne righteousness, Esay 26. 9. That is the way, that is the *soph-dabbar baccol*, the totall of all that God requires, all that he calls for, even the fruit of faith and righteousness: *Sic luceat lux vestra*, Let your light so shine before men, that they may see your good works, and glorifie your Father which is in heauen, Matth. 5. 16.

James 5. 7.

The husbandman soweth not, but in expectation of a crop, a fruite of his cost and paynes; *Agricola fructum expectabit, Deus non expectabit?* Shall man looke for it, and shall not God doe the like? Why then doth the *Sunne of righteousness* shine on our soyle, if not to make it fruitfull? And in very deede, no fruitfulness, no acceptable bringing forth of fruite, but by the influence of this *bright morning*

of Comfort.

ning starre, this comfortable
Sunne, the Lord Iesus: *Without*
me, sayth he, *ye can doe nothing*,
Iohn 15. 5.

Wherefore *hoc opus hic labor*,
endeuour wee, and let our chiefe
care, yea, our greatest endeuour
be, for the vertue and influence
of his *Grace*, the antecedent to
glorie; both which are his free
gift. *The Lord will giue grace*
and glorie, and no good thing will
he withhold from them that walke
uprightly. No good thing heere,
which he being infinite in good-
nesse seeth expedient for them;
no good thing hereafter in all
plenarie fulnesse of the *Summum*
bonum, felicitie and happinesse
neuer to haue end. *To him that*
ouercommeth, and keepeth my
workes vnto the end, will I giue,
sayeth our Lord, *τὸ ἄσπερ τὸ ὀρθο-*
νός, the morning starre, himselfe;
and with himselfe the fruition of
his bright glorie, in *Ierusalem*
E aboue,

Psal. 84. II.

*Reuel. 21. 23.**1. Iohn 3. 2.**Col. 3. 4.**Dan. 12. 3.**Matth. 13. 43.**Iud. 5. 31.*

aboue, where no neede of other *Sunne*, nor of *Moone* to shine: for the glory of God doth light it, and the *Lámbe* is the light of it. There no night, there no sorrow, there the day of perpetuall safetie, there the true Iubilee, there the faithfull *Saints* shall see God as he is, there shall they appeare with Christ in glorie, yea in glorie vnconceiueable, *oculus non vidit*, neuer eye sawe the like on earth, no heart can conceiue the greatnesse of it, *1. Cor. 2. 9.*

Happie, ô happie they, that shall enioy that glorie: and so happie are they that turne many to righteousness. So they likewise, that are conuerted vnto righteousness: *The iust shall shine as the Sunne in the kingdome of their father: yea, they that loue him shall shine as the Sunne, when it riseth in it might; and thus shall they shine for euermore, 1. Thess. 4. 17.*

To

To that endlesse state of glory,
ô thou blessed *Sunne* of *righte-*
ousnesse, the *Roote* and *generation*
of *Dauid*, vouchsafe to direct and
bring vs for thy mercies sake,
to whome with the Father and
holy Spirit, one God in Tri-
nitie, and Trinitie in Vni-
tie, bee all blessing
and glorie for
euermore.

Amen.

Εργον κλειον ηνουν.

FINIS.

